

AUXILIARY GUIDE NUMBER FOR SEPTEMBER

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

“Let us be prepared to become co-workers with our file leaders, and then all will be well.”—JOHN TAYLOR.

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TRAINING CHURCH MEMBERSHIP

PRESIDENT ANTHONY W. IVINS.

MY beloved brethren and sisters—I address you in this manner because of the fact that my hair has grown white, and I have become old in association with the work which this conference represents. I have seen the establishment and the development of the greater number of the auxiliary organizations of the Church, and have never lost interest in their welfare, never faltered in my faith in their will and power to accomplish the purpose for which they were brought into existence.

I have opened the Bible here at the fourth chapter of Ephesians. Should I read from it, you would know that Paul, the Apostle of our Lord, here tells us that Christ Himself gave to the Church, among other gifts, first, apostles, and prophets, and evangelists, and pastors, and teachers. For what purpose? For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Just as this order existed in the primitive Church, so in this dispensation of the restoration of the Gospel of Christ, has it come into existence in the Church, which He established through the instrumentality of Joseph Smith, the prophet of this dispensation.

These auxiliaries are not controlling organizations of authority and power in the Church, but are established and are in operation for the purpose of supporting, of helping, being real helps in its government, which devolves upon the order of Priesthood as it has been revealed in this dispensation. It is a beautiful thing to contemplate, when you think back and recognize the circumstances under which they gradually came into existence. The exigencies of the time, the necessities of the Church required

them, and as they were needed they came. The Relief Society, the first of them, was organized soon after the establishment of the Church. Women do not receive the Priesthood and authority to administer in it as do men, but in order that they might participate in its privileges and blessings, through their husbands, and learn better the order of the Church and the doctrines of the Gospel, this association was formed, that they may be taught the order of Priesthood, and the doctrines of salvation, redemption and perfection, if they were properly applied, that are so indispensable in the lives of the followers of Christ our Lord. Not only that they might be angels of mercy, administering to the sick and the afflicted, preparing for burial those who pass away, administering to the necessities of the poor and needy, but they also came into an environment in which their own home life could be considered, and its problems discussed and worked out, where they might learn the order of the Church. The Relief Society has done much towards this end.

PURPOSE OF THE AUXILIARIES

Then our Sunday Schools—how would we do without them. It was thought that boys and girls, who, as a rule do not attend religious services, might be gathered together on the Sabbath and taught that this is a hallowed and sacred day, a day which has been declared by the Lord to be Holy to Him; that they might be taught further the doctrines of the Gospel of Christ, that religious faith might be planted in their hearts. That was the beginning of it. It has grown to greater proportions, until children, large and small, and adults are also made participants in the benefits of its teachings.

Then came the Mutual Improvement Association, with which I was directly associated during all of my early life. What was it that brought it into existence? I remember well the message that came from President Young, because I was associated with the very earliest period of its organization. It was this: First, that better control might be had over the social activities of the young people of the Church, that opportunity might be afforded for the development of their artistic, literary, and musical tastes, and above all, that they should be taught the doctrine of the restoration, the manner in which it came, and the scripture which justifies our faith in it. It has been a wonderful stay and staff to the young people of the Church, who have taken advantage of the opportunities which it affords.

Then came the thought of collecting together the younger children in the Primary Association, that they, too, might learn to walk in the path which God, our Father, has marked out, that they might be taught religion; and religion is service to God, and service to God is service to our country, to each other and to humanity at large. These women who have the responsibility of

its development, have accomplished wonders since the years of its organization, as I remember it.

My brethren and sisters, the one thing that I desire to impress upon your minds, in my brief remarks, is this: that all of these auxiliary organizations, the primary purpose of them all, notwithstanding the various ramifications in which their teachings may lead, is to bear witness, and teach people to bear witness, to the divinity of Christ our Lord, that He is in reality the Son of God, the Only Begotten of the Father in the flesh, that He did come in the meridian of time, and that He lived with the people. He walked with them, He talked with them as we walk and talk one with the other. He came primarily to bring to pass the redemption of the human family from the shackles of death, which had been riveted upon them by Lucifer, the opponent, the enemy, the opposer of Christ our Lord, from the beginning of all time. He came to teach us by His example in life, and by the precepts which He taught, what our lives ought to be. When His mortal work was finished, through the power of God, His Father, He was raised from the dead. On that Easter Sabbath morning, the bands of death were broken and the redemption of the human family, from the captivity of Satan, made an accomplished fact.

SPIRITUALITY OF THE BODY

He taught us that we should all be as He is, that the restoration of His spirit to His body was a real restoration, not an imaginary one at all. His own disciples could not believe it; they thought He was dead and gone, for no person who had died had ever returned before. What did He say to them? "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." The marks of the wounds were in His hands and feet, and in His side. It was Christ our Lord restored to life—not with a mortal body, but with a glorified, eternal, sanctified body fit to dwell in the presence of God His Father, where He went and to which place He promised that we should go after Him.

These are the primary, the fundamental purposes of existence of these auxiliary associations, and I want to warn my brethren and my sisters who have charge of their affairs, that in the many different ramifications of their activities, it must never be forgotten. If it is forgotten, the purpose of these organizations has failed. If it succeeds, there will be little need for Church Schools and Seminaries, for every child in the Church will then grow up with a knowledge of Christ, our Lord, and the doctrines of His Gospel, which are the only means of salvation to the human family.

He taught us to be loyal. We have just listened to this beautiful, short address which Governor Mabey has made, regarding the flag of our country, its Constitution and its laws. I brought with me here a book recently published. It contains the last

address by the first president of the United States—George Washington. Washington died at Mount Vernon, December 14th, 1799. Less than three years before his death, he delivered his parting message to his countrymen. I desire, my brethren and sisters, to read just a few paragraphs from this address. I would like you to be familiar with all of it. It is a treasure-house of wisdom. It is a treasure-house of simplicity, of loyalty and devotion to the country over which he presided. This is what I am going to read :

SUPPORTING CONSTITUTIONAL GOVERNMENTS

“The basis of our political systems, is the right of the people to make and to alter their Constitutions of government. But the Constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.

“All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force; to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common counsels and modified by mutual interests.”

Do you see, my brethren and sisters, in existing conditions anything to indicate that Washington, with his prophetic vision, saw the day in which we live? Think of it just for a moment. One of the fundamental doctrines of these auxiliary organizations is that we believe in honouring, sustaining, and upholding the laws of our country, and the men who administer them. How often we see the violation of these fundamental doctrines on which our government rests, and must rest if it is to be perpetuated.

Again let me read. I am sure no one will accuse me of intermingling church with state, when I read from the words of George Washington :

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere poli-

tician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Do you observe, my brethren and sisters, things which occur in our everyday life? Do you read the papers and study the current news? If you do, you know that the Constitution of the United States is disregarded to-day by some of the very men who sit at the head of this government, who frame and administer its laws. Not all of them, of course. Thank God there are just as good men in the United States as ever have been here. There are just as good men who are connected with the administration of our national affairs, but these insidious influences to which Washington refers, in this address, have found their way into the very soul of our public and private affairs. What regard do men have to-day for the oaths that they take when they go before our courts of justice to testify as witnesses? They are utterly disregarded—not by all men, not by the majority of men, but by many men. As a result of their disregard of the oath that they give to speak the truth, criminals of the worst character are freed from custody, turned loose upon the world, one after another, to continue their acts of lawlessness.

THE AUXILIARIES TEACH LOYALTY TO LAW

It is the purpose of this organization, and I would like it known by all the world, to overcome these influences, to not only make for Christian life and Christian doctrine and principle—not to boast of it and advertise our patriotism to the world and then violate the laws of our country, but to live in accordance with the principles of righteousness, justice and mercy upon which this government is established, and to teach all other men to do the same—not by compulsion, for that cannot succeed, but by presenting to them the advantages which come from righteous living.

Here is Al Capone, against whom it is said that five thousand indictments, for violation of the law, have been found. He stated, day before yesterday, that he has just discovered that the only real and proper life is the straight and narrow path. He has found it out too late; for the arm of the law will reach him, as it will reach all violators of it, and will bring him to justice, sooner or later. The judgment of God will reach every nation, our own included, which shall depart from the fundamental doctrine

taught by Christ our Lord, ignore Him, deny God, and trust to the arm of men for perpetuity. That nation never yet has succeeded; it never will.

God bless you, my brethren and sisters, and help you in your work, that it may go on and develop along lines of propriety and righteousness, is my humble prayer, and I ask it through Jesus Christ. Amen.—Address given in the Tabernacle, Salt Lake City, Utah, U. S. A., at the M. I. A. and Primary Conference, on June 14th, 1931.

LEADERSHIP

PRESIDENT CHARLES W. NIBLEY

THESE auxiliary organizations are very important in the Church. I commend the work of the brethren and sisters who so faithfully and so earnestly labour to promote the best interests of these organizations and of the Church.

There is a controversy going on in the religious world between what are called the Modernists and the Fundamentalists. I hope that our brethren and sisters who are teaching in these organizations will not forget the fundamentals of the Gospel of Jesus Christ. We have questions sent up to the President's office, often and from many quarters, stating that "such and such doctrine was taught in the Sunday School to-day; what is your interpretation with respect to it?" It is a doctrine, if the report is true, that is very modern and not fundamental at all. In selecting men and women to guide these institutions, and to lead them, great care should be taken to choose good men and women. That is what the Lord tells us in the revelations. Not only should they be wise, He says, but "good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

So, as the Church grows—and it is growing, we are all glad to note that fact—it becomes more and more a power in the land—a power for righteousness, a power for good, for good government, good order, and all that goes to make up the best there is in the world. As the Church grows, more leaders are needed. The older ones drop off, and new leadership is required throughout the Church. My advice is to select good men and good women. They may not always be the most intellectual. For instance, if we are choosing a bishop of a ward or a president of a stake, we often hear it said: "I am surprised they chose such and such a man. Why, there is so and so. He is far more intelligent; he is better qualified."

So they think, perhaps; but the man who is sometimes thought to be better qualified is not fundamental, if I may use that term;

he may have departed from the fundamentals of the Gospel. What are those fundamentals? To begin with, faith. Is he a man of faith? Does he believe in repentance and baptism and the laying on of hands? Does he believe in these principles with all his heart? Does he believe that there is no other way? And, with respect to keeping the commandments, does he pay his tithing? When you come to put your finger on that point, there are so many of us who are lacking. I may say, without fulsome praise, a fact that is pretty well known throughout the Church, that the President of the Church himself sets us an example in respect to that law—the law of tithing—that it is well that we should observe. Maybe the man who is so much more intellectual, so much more learned, has not paid his tithing. He has not supported the Church as he should. He has neglected that one fundamental principle. So the one who is chosen may, perhaps, be thought to be more or less inferior to the one who is thought to have such a great intellect and to be a much abler man; but the one chosen is superior as a man of faith and works.

We have questions come to us. Here is a lesson in Sunday School, and the question came up: "Is there a devil?" The modernists have done away with the devil. "Why, you do not believe in the devil?" "O, yes we do," I will say.

In the early revelations, I read where a certain Elder—Brother Hiram Page—had in his possession a stone through which he was receiving revelations; and the word of the Lord came to the Prophet to tell Oliver Cowdery to take that man and talk to him. See the wisdom of the Lord. He did not say: "Stand up in public and rebuke him," but He said: "Thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him. . . . that Satan deceiveth him."

That was the devil. Joseph Smith believed in him. The very first manifestation of power from the unseen world that came to the Prophet was the power of the devil, when it seized him while he was praying in the spring of 1820. The instrument of darkness seized him, held him and would have killed him if he possibly could, at that time. But, lo, through his prayer and struggle the light began to break. One is darkness; the other is light, always light.

Saint Paul, in his testimony, tells us that as he was journeying to Damascus, he saw a great light. Every manifestation which the Prophet Joseph Smith had—the coming of the angels, the Angel Moroni and others—each time his room was filled with light. We believe in that power of evil which Lucifer, as we heard to-day from Brother Ivins, represents, and we are not modernists enough, I hope, to select teachers and leaders, here and there, who are departing from fundamental principles.

(Continued on page 537)

THURSDAY, AUGUST 20, 1931

EDITORIAL

A FAREWELL MESSAGE

EVERY worker in the Church of Jesus Christ, upon being transferred to another field of labour, has within his heart a few parting thoughts which he desires to leave with those whom he has served. The following is a farewell message from one who has been released from active missionary service to return to his home ward to labour.

Pictures—vivid scenes and chapters—of this great Church come to mind: Joseph Smith's first vision of the Father and the Son; the organization day of the Church; mobbings, plunderings and massacres against an innocent and righteous people; the view of seven missionaries, poor in material goods, but wealthy in spirit, followed by thousands of others, crossing thousands of miles of land and water to give what they held dearest in life to other peoples; the ill-feeling towards conscience-stricken converts to an unpopular religion, who gathered to a foreign land; the hardships of stalwart pioneers who crossed twelve hundred miles of wilderness to worship God according to their beliefs; the turning of a desert into a garden; the building of towns, cities and temples by faithful men and women, even amidst such extreme conditions. That is the past.

The present comes into view. Ill-feeling and persecution have practically vanished. Physical onslaughts against the Latter-day Saints is past history. One sees a group of people trying to live God-like lives in an indifferent and materially-minded world.

One ponders, and asks himself vital questions. The long-distance runner, as he glimpses the finishing-line, quickens his pace and lengthens his stride in a supreme attempt to win. The scientist labours with greater zeal as he approaches the realization of his life-time dreams of discovery. Will this group, embracing "Mormonism," which has finally battered down physical opposition towards them, now lapse into indifference, forgetting their greatest aims and ambitions—to daily apply and spread the principles of life which they know are of God? Are they less courageous and faithful than their predecessors? Are they so weak-willed that they will allow themselves to be overcome by their enemy, who is exerting every possible effort and employing every cunning method to throw down their work? Will they prove unfit and fail to complete the work which God has re-established and entrusted to them? Heaven forbid!

Let us replace fear with courage, weakness with strength, doubt with faith, and hesitancy with determination! Let every individual who has assumed the responsibility of covenanting with God, set his will to keep his covenant and build up the kingdom of our Lord through living righteous principles and bearing witness of his convictions at every opportunity. Let us redouble our efforts!

The writer wishes to express his appreciation to all who have contributed to the *Millennial Star*, as well as to all those who have helped to make it what it has been during the past eighteen months.

Adios!—"God be with you."

WILLIAM D. CALLISTER

PUBLICITY DEPARTMENT

PATRIARCH JAMES H. WALLIS has been appointed Director of Publicity for the European Missions. His office address will be 2 Doughty Street, London, W. C. 1.

LEADERSHIP

(Concluded from page 535)

The commandments written on the adamant tablets by the finger of God still remain the eternal verities. "Thou shalt love the Lord thy God with all thy heart," and so on. Thou shalt not steal, nor lie, nor commit adultery, nor any of these things. They are as fundamental as the world itself. They stand forever; you will never change them, neither will you change faith and repentance and baptism and the laying on of hands.

Men should have faith—faith to do the work that they are commanded to do, faith to pay their tithes, just as I have said of President Grant, pay all that they owe on every dollar they have. By so doing, they simply fulfil the law that our Father Jacob in ancient times declared: "Of all that thou shalt give me," not half or a quarter or a third or figured down, but "of all that thou shalt give me I will surely give the tenth unto thee." That was the law then; that is the law now; that is fundamental; and I say to the leaders of these organizations, and not only to them but to the presidents of stakes and presidents of missions, everywhere—when choosing leaders, choose men and women of faith.

O, Lord, increase our faith, and increase our wisdom and increase our determination to serve thee and keep thy commandments, so that we may grow and come to a perfect knowledge of the truth. The Saviour said: "They shall know the truth." These people who are figuring this and the other out, without the Gospel, do not know the truth. He said: "You shall know the truth, and the truth shall make you free." Free from what? Free from sin,

for one thing; free from doubt. Saint Paul said: "He that doubteth is damned." I rather think that in a state of doubt and quibbling, with the soul not anchored to the fundamental principles of eternal life, he is in a state of trepidation, at least, if not condemnation.

Brethren and sisters, may we who know the truth stand up for it and testify of it before all the world. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Then you are in the way of eternal life; you know what you know with respect to it. You can know. The last chapter of the Book of Mormon tells you, if nothing else does. There are many passages in the scripture that tell us how we can know. The Lord said in the last chapter that any person who will go before Him, in humility, with real intent, in faith, believing in Christ, with real intent to know, with faith in Christ, then the Lord, by the power of the Holy Ghost, will manifest the truth of the Book of Mormon unto him who goes in this way for that answer. Untold thousands have received the answer. They are the men and women who possess it. They know the truth, and the truth makes them free from doubt and quibbling. Stay with the fundamentals. God bless you. Amen.—Address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., at the M. I. A. and Primary Conference, on June 14th, 1931.

MY OPINION OF THE "MORMONS"

BY KURT BRÄUER

(MR. BRÄUER, a graduate engineer and a member of the educational council of the "State Institute of Architectural Technology," located in Wuppertal-Barmen, Germany, visited Salt Lake City in 1927 in company with his two brothers; this is his opinion of the "Mormons."—ED.)

"He lies like a newspaper." The language of the people expresses the truth. The Teutonic atrocities in Belgium were spread in black and white. Stories were printed of chopped off hands of children, of mutilated old men; violated women. Reason? War!!! War psychology of the chroniclers. That is how they wrote of us, the Germans.

Methodical falsification of historical facts, born of puritanical religious hate, has accused the "Mormons" of wild fancies, immorality, and intolerance. They defend themselves with the statement: "Our friends love us, our enemies do not know us."

I got acquainted with this people on an architectural study tour in 1927. Here is their history: In 1848, Brigham Young, an ingenious glazier, led fifteen thousand people, persecuted because of their faith, with the boldness of a Zenophon or a Hannibal, in a train of three thousand hand-carts and wagons and with thirty thousand cattle, through partially unexplored territory and over

the Rocky Mountains, on a march which took one and a half years. There settled in a salt desert in which he hoped to be safe from his persecutors. Not a single man, not a single animal, and scarcely a plant was to be seen far and wide. An indescribably hard task of pioneering, incomparable in the history of the world, followed. Young contrived irrigation, which is responsible for the reclamation of whole desert reaches, such as California.

Truly heroic industry, nourished by the indefatigable force of a firm belief, have transformed a literal salt desert into a paradise, and inside of two generations. The "Mormons" read in the Bible—the same Bible as ours—"Be industrious," "Help yourselves," "Build up, do not destroy."

The law and history book, known as the "Book of Mormon," brought to light by Joseph Smith, claims to solve the mystery of the origin of the American Indians. It is to-day serving notable archeologists of the Smithsonian Institute as a rich source book. One used to smile about it as one smiled about Schliemann's "Homer."

In the midst of the most difficult struggles for daily bread, the "Mormons" still found time to busy themselves with the intellectual sciences. This appeared to me to be the most wonderful characteristic of this people. Young designated the place for the building of a temple four days after the arrival in this desert waste. For forty years the valiants built on this temple without pay. Five years after the arrival, a university was founded. Sophocles, Plato, Cicero, Shakespeare, Goethe's "Faust," and the dramas of Schiller were read.

Salt Lake City, laid out according to the plan of Brigham Young, is to-day unquestionably the most beautiful city in the United States. The State capitol building puts the one at Washington in the shade, as far as genuineness of material and excellence of form is concerned. According to information given me by the highest federal authorities at Washington, the "Mormons" have the highest educational standards. Statistics show only twenty-one feeble-minded per hundred thousand inhabitants. In the other states of the Union, two hundred sixty-one, and in Germany, three hundred. Concerning the "intolerance" of the "Mormons," we count forty-one non-"Mormon" churches in Salt Lake City. The governor himself, who received me, is a non-"Mormon."

That is the truth about the "Mormons."

They are a people of high inward and outward culture. To them, time is not money, it is a fortune in opportunities. The teeth of American Greed splinter on the principle of Richard Delmel, which the Americans have subconsciously made applicable to themselves :

"What we build and what we gild, will pass away,

But the jewel of love-bestowing grows, the more we spend it, day by day."

SUMMER PRIESTHOOD AND ALL-AUXILIARY GUIDE

THE regular summer program will continue throughout September. During the first, third, fourth and fifth weeks, the Priesthood, Relief Society and M. I. A. members will meet together in joint session on a suitable evening, and follow the program herein outlined. In the second week of the month, each organization will meet separately on its own meeting night, as in the winter season, and carry out its regular program, which follows under a separate heading.

FIRST WEEK. On this week in the month, the Priesthood, Relief Society and the Mutual Improvement Association, under direction of the branch presidency, will meet together and study the lesson course in the *Summer Bulletin*, which will be sent out from the mission office.

THIRD WEEK. Genealogical Lesson Night. Lesson material to be found in the September *Summer Bulletin*. This evening's program will be under the direction of the branch presidency.

FOURTH WEEK. The regular lesson meeting is to be conducted under the direction of the branch presidency. Lesson material will be sent out in the *Summer Bulletin*.

FIFTH WEEK. A district social, under direction of the District representative, should be held in which all auxiliary members are to participate. Instructions, games, suggestions, etc., for the program will be contained in the *Summer Bulletin*. This is the concluding meeting night of the Summer Season.

We all feel that the Summer Plan has been very successfully carried out, and has been a means of intellectual enlightenment, a period of joy, growth, and development for all concerned.

PRIESTHOOD

DURING the first, third, fourth, and fifth weeks, the Priesthood members will meet with the other organizations and follow suggestions contained in the *Summer Bulletin* on these evenings.

SECOND WEEK. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 8—"The Mission Branch." Study pages 43, 44, and down to "Ordinances of the Priesthood," on page 45. Objective: To show the functions and purposes of the mission branch and its auxiliary organizations.

1. Under whose direction is a branch president selected? The counselors to the branch president? How many members constitute the branch presidency?

2. In what ways is a small branch better than a large one?

3. What is the duty of the branch concerning Priesthood development? Female membership? The poor and the sick? Tithing and fast offerings, etc.?

4. What is the most efficient method of distributing necessities to the worthy poor?

5. Should an auxiliary organization desire to hold a program on the Sabbath evening, how would the regular Sacrament meeting be conducted?

6. Why are auxiliary organizations important? Who selects the auxiliary president? Who the counselors to the president?

7. Why is it so necessary that the prescribed mission study courses be followed?

SUNDAY SCHOOL

SACRAMENT GEM FOR SEPTEMBER

I COME to Thee all penitent,
I feel Thy love for me;
Dear Saviour, in this Sacrament
I do remember Thee.

CONCERT RECITATION FOR SEPTEMBER

(Doctrine and Covenants 76: 5-6.)

For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end.

Great shall be their reward and eternal shall be their glory.

GOSPEL DOCTRINE DEPARTMENT.

September 6. Uniform Lesson. Subject: The Influence of Association on Character Development.

September 13. Lesson 29. Home and Family. Text: Sunday School Lesson No. 29. Objective: To arouse a greater interest in the home and home life.

September 20. Lesson 30. The Brotherhood of Man. Text: Sunday School Lesson No. 30. Objective: To establish the feeling that the spirit of true religion demands that every person "gives of himself" to help his fellowmen.

September 27. Open Sunday. To permit class to catch up with lessons omitted on account of conference.

OLD TESTAMENT DEPARTMENT.

September 6. Uniform Lesson. Subject: The Influence of Association on Character Development.

September 13. Lesson 26. The Period of the Judges. Text: Sunday School Lesson No. 26. References: Judges. Objective: The blessings of good government are the product of virtue in the governed. Good government depends therefore more on the virtue, justice and honesty of its rulers or governors than upon its form.

September 20. Lesson 27. The Period of the Kings. Text: Sunday School Lesson No. 27. References: First and Second

Kings; First and Second Chronicles. Objective: Although the blessings of good government are not dependent upon the form of government, to show that certain forms naturally lend themselves to greater abuses than others. Virtue in the ruler is the best guarantee for good government.

September 27. A Written Review.

PRIMARY DEPARTMENT.

September 6. A Picture Lesson.

September 13. Lesson 116. Jesus Prays to God. Text: Matt. 26: 36-37; Mark 14: 26-51; Luke 22: 39-53, 63-71; John 18: 12-14, 33-40; 19: 16-31; Sunday School Lesson No. 116. Objective: Implicit faith in God gives strength and courage.

September 20. Lesson 117. Jesus Finishes His Work. Text: Matt. 26: 57-69; 27: 32-66; Mark 14: 53-66; 15: 16-47; Luke 22: 63-53; 23: 26-56; John 18: 28-40; 19: 16-30, 38-42; Sunday School Lesson No. 117. Objective: True greatness consists in losing self for the good of others.

September 27. Lesson 118. Jesus Awakens from Death. Text: John 20: 1-19; Matt. 28: 1-11; Mark 16: 1-14; Luke 24: 1-49; Sunday School Lesson No. 118. Objective: Christ said, "He that believeth in me, though he were dead, yet shall he live."

—From *The Instructor*, July, 1931.

It is suggested that the two and one-half minute talks be based upon the following topics: "How did the King James Translation of the Bible come into existence?" "What was the important feature of Moroni's message to Joseph Smith?" Kindly see that these topics are assigned at least one week before they are to be given.

W. KENNETH LUND

MUTUAL IMPROVEMENT ASSOCIATION

DURING the first, third, fourth, and fifth weeks, the Mutual Improvement Association members will meet with the other organizations and follow suggestions contained in the *Summer Bulletin* on those evenings.

Slogan: "We Stand for Loyal Adherence to all Latter-day Saint Ideals."

SECOND WEEK. The Mutual Improvement Association will meet on its regular meeting night. Opening exercises. *Preliminary Program*: Slogan talk—Show that the living of the thirteenth Article of Faith is essential to happiness and well-being, and is among the most noble ideals of the Latter-day Saints. Have a mixed duet sing a selection of their own choice. Have a sister give a five-minute comic reading of her own choice. The regular lesson period will be turned over for the consideration of questions. Each member should come prepared with at

least one question, and actively participate in the discussion. We feel certain that these "Open Question Nights" will accomplish considerable good and arouse great interest. We suggest that the last ten minutes be turned over to community singing, using new songs, that might be useful on future occasions.

We must all now look ahead with anticipation for one of the finest winter seasons in the Mission's history. Let us bring new members in, and encourage those who have become slack to become once again pillars of strength in one of the finest organizations of the Church.

G. D. W.

FROM THE MISSION FIELD

Arrivals and Assignments: The following missionaries arrived in the Swedish Mission, aboard the *Helig Olof*, on June 19th: Elmer Joseph Anderson, Murray, Utah, and Hal Taylor Dahlquist, Provo, Utah.

Doings in the Districts: *Birmingham*—The Saints of the Wolverhampton Branch held a successful social, on July 1st, under the direction of the M. I. A. The Saints and friends furnished a program, after which refreshments were served. All present had an enjoyable time.

On July 11th, the Nuneaton Branch Saints and friends held an outing in Warwick, where games were played and refreshments served.

Liverpool—A baptismal service was held in the Burnley Baths, Burnley, on August 1st, at which six persons were baptized by Elders John F. Hawkins, Franklin J. Bradshaw, and Walter Burke Jones. They were confirmed the same day by traveling Elders Paul B. Larsen and Hyrum W. Eckersley, and local Elders Robert Pickles, Hodgson Holgate, Walter Thompson, and John E. Owens.

During the summer months the spirit of competition, due to the "Banner Contest," is very keen and aids in augmenting the numbers enrolled in the auxiliaries. Relief Society "visits" have increased during July, totalling over three hundred. The efficiency banners are worthy the effort to win them.

Manchester—On August 1st, eight persons were baptized in the Manchester Chapel, by Elders Otto Done and Owen S. Leishman. They were confirmed members of the Church the same day by President Junius E. Driggs, and Elders Otto Done, Eric J. Seach, E. LeRoy Anderson, Elbert G. Adamson, Louis J. Hoggan, Carl Condie and H. Randell Walker.

Portsmouth—A social was given under the direction of the M. I. A. in Brighton, on July 15th, for raising funds to purchase necessary equipment for the Branch. An enjoyable evening was spent by all who attended.

Scottish—The annual Sunday School outing of the Glasgow Branch was held at the Pollock Estate, on July 11th. About seventy-five Saints and friends attended, and had an enjoyable time together.

The Airdrie Branch held an outing for the Sunday School and Primary children of West Riggs, on July 18th, where the whole branch membership turned out and participated in races and games. Refreshments

were served to all. Everyone had a good time, although the outing was suddenly brought to an end, due to a thunder storm.

On July 25th, three persons were baptized by Elders Colin M. Edward and Percy L. Matthews in the Gorbals Baths, Glasgow. They were confirmed members of the Church the following day in Sacrament meeting, by President Lyndon J. Hall, and Elders Ralph C. Bardsley and Kenneth M. Wheelwright.

Pioneer Celebrations: Manchester—Pioneer Day was commemorated, on July 25th, at Heaton Park, with an outdoor sports competition followed by a short remembrance program. The Oldham Branch won the sports competition with a three point lead, and were presented with a silver-plated Sacrament bread tray. In the evening, tribute was paid to the memory of the Pioneers in song, poem and story. The celebration was enjoyed by everyone present.

On August 3rd, the members and friends of the Manchester Branch enjoyed a ramble across the moors, from Marple to Broadbottom.

Liverpool—The Saints and friends of the Liverpool Branch met at Hall Road, on August Bank Holiday, and held an outing in commemoration of Pioneer Day. All present enjoyed the activities of the day.

London—An outing was held, on August Bank Holiday, at which a program in memory of the Pioneers was successfully carried out.

Newcastle—The members and friends of the Newcastle District assembled at Cox Green, near Sunderland, on August Bank Holiday, in capacity of a District outing. Games and races were the features of the day. Everyone present enjoyed the wholesome recreation.

Sheffield—On August Bank Holiday, the Saints of the Sheffield and Hull Districts met in the Sprotboro Park, near Doncaster, to commemorate Pioneer Day. A program of games, races, skits, songs, and a "Handcart Company" was well arranged and carried out. A spirit of brotherhood was made manifest during the outing, and many on-lookers were favourably impressed.

Welsh—The Saints and their friends of the Welsh District met in the Pontypool Park, Pontypool, on August Bank Holiday, and held a successful outing. Baseball games, races, etc., characterized the activities of the day. All who attended returned homè satisfied and refreshed from the activities.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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